



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Eqtaraba¹ (festinately-approached) for the mankind their accountability while they (are) in heedlessness^w shunners.</i>	أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾
2. Not <i>ya'atee^x (descends/comes to)^x them of a <i>Thekren</i> (<i>Qur'an/message</i>) from their Lord <i>muhdathen² (that which is made anew by revelation)</i>, except <i>ista'ma'ao³ (they^z affirmably heard) it^x while they play.</i></i>	مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا أَسْتَمِعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾
3. <i>Toyers^w (are) their hearts and they^z concealed the <i>najwa^x (secret-counsel)^w; who^r <i>dbalamo⁴ (they^z wronged)</i>; is this except a human like you^b; do then <i>ta'ato</i> (<i>you^z bring forth/about</i>) the magic while you^f discern⁵ you^z.</i></i>	لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأُوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السِّحْرَ وَأَنْتُمْ تُبْصِرُونَ ﴿٣﴾
4. Said [<i>he</i>]: my Lord knows the say in the Heaven ^w and the Earth ^w ; and He (<i>is</i>) The <i>Sameeo⁶ (The Acute-Hearer/The Enabler of hearing/The favorable Answerer to prayer)</i> , The Omniscient.	قَالَ نَبِيُّ يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾
5. Rather said they ^z : <i>adhghatho</i> (<i>medley</i>) dreams, rather <i>iftrabo</i> [<i>he</i>] <i>crafted it^x as a lie for fraudulent end</i> ; rather he (<i>is</i>) a poet; so let <i>ya'atee</i> (<i>produce/bring about [he]</i>) (<i>to</i>) us by an <i>Aya'ten^w (miracle/sign/proof)</i> just-as (<i>had been</i>) sent the [<i>firsts</i>] (<i>ancients</i>).	بَلْ قَالُوا أَضْغَتْ أَحْلَمَ بَلْ أَفْتَرَهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ ﴿٥﴾
6. Not believed before them of a village ^w We perished it ^w ; do then they believe.	مَا ءَامَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾
7. And not We sent before you ^g except men; [<i>We</i>] reveal ⁷ to them, so let-ask you ^z the <i>Thekre</i> (<i>The Qur'an/The Book</i>) folk ^w en(<i>if</i>) you ^c were not knowing you ^z .	وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رَجُلًا نُوحِي إِلَيْهِمْ فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾
8. And not We made them a <i>jasadan^{x8} (tinged-physique)</i> , not eat they ^z the <i>tta'aama^x (wheat/edible/food-grains)^x and not they^z were immortals.</i>	وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾
9. Afterwards <i>ssadaqnahom</i> (<i>We always-enforced-the-truth to/for them</i>) (<i>regarding</i>) the promise; so We delivered them and	ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ

¹ The word "أَقْتَرَبَ" is more particular than "قَرَبَ" as "أَقْتَرَبَ" = "المبالغة في القرب", i.e. indicative of a superlative of the approach. See التاج. So for such a superlative of the approach/nighing. So, "festinately" is used to qualify the approach in order to intensify it.

² The word *muhdathen* is singular, masculine, objective noun, meaning: that which is caused to be new by revelation.

³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁴ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

⁵ The word "تُبْصِرُونَ" comes from "البصيرة", as it means "reasoning" that is magic and not "البصر" per se.

⁶ See the Lexicon attached to this Translation for this multi-meaning word "Same'o" = "المُسمع".

⁷ The word "نُوحِي" is rooted in "وَحَى أَوْ أَوْحَى" which denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And, "الوحي" is fire or king. See اللسان.

⁸ The word "جَسَدًا" = a tinged-physique versus "body" be it tinged (colored) or not. See راغب.

whom ^r [We]will;andWe perished theexceeders.	وَمَنْ نَّشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿١٠﴾
10. Laqad (verily, already and affirmatively) We descended to you ^b a Book ^x in it ^x (is) your ⁿ thekero (appellation, repute); do then not you ^z cerebrate.	لَقَدْ أُنزِلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١١﴾
11. And how-many ⁹ qassamna (We suppressed/squelched) of a village ^{w10} (that) was-she ^y dha'lematon ^{w11} (injustice-doer-she ^y); and We established after it ^w other people.	وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١٢﴾
12. Then lamma (when/whence) they ^z sensed Our ba'asa ^x (intense torment/Might) edha (suddenly/whereas) they from her/it ^w 12 they ^z run.	فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٣﴾
13. Let-not run you ^z ; and let-return you ^z to what you ^c (had been) luxuriated in it ^x ; and your ⁿ dwellings, la'alla (craving currently unavailable deed that/perhaps) you ^b (be) questioned you ^z .	لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ ﴿١٤﴾
14.Said they ^z : O, waylana ¹³ (for us: long lasting torture in Hell-/woe/bane);verily We were dha'lemeena ¹⁴ (injustice-doers).	قَالُوا يَنْوِيلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٥﴾
15. So ceased ^w not telka ^w (she-that-afar-it ^w /that ^w /it ^w) (is) their invocation ^w until We made them a harvest kha'medeena (stills/quiets).	فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَمِدِينَ ﴿١٦﴾
16. And not We created the Heaven ^w and the Earth ^w and what (are) between them both playfully.	وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبِينَ ﴿١٧﴾
17. Had We wanted to nattakbetha ¹⁵ ([We] take and make) an amusement ^x surely ittakhatna ¹⁶ (We took and made) it ^x from ladon ¹⁷ (directly and possessively from) Us, en (if/not) We were doers.	لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُوَ لَا تَتَّخِذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَعِلِينَ ﴿١٨﴾
18. Rather We cast by the right ^{x18} on the falsehood ^x then yadmagho ¹⁹ (brain-smites) it ^x ; then edha (suddenly/whereas) it ^x (is) za'hegon (ennuied vanisher); and for you ^b (is) the waylon ²⁰ (lengthy: stay in a valley in Hell/bane/woe) [of]/for what you ^z describe.	بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ الْأُولَىٰ مِمَّا تَصِفُونَ ﴿١٩﴾

⁹ The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

¹⁰ Clearly it is the inhabitants of the village who were/had been injustice-doers.

¹¹ The word “ظالم” = “فاعل الظلم” = “the injustice-doer,” as “الظالم” = “injustice.”

¹² The pronoun “her/it^w” refers to the village^w, a feminine gender in Arabic; the village^w which is mentioned in the immediately preceding Ayah. They were fleeing from the village once they sensed the intense torment.

¹³ Waylon is an Arabic word that has three distinct meanings: (1) long lasting torture; (2) a valley in the Hell Fire with intense heat that it melts everything that comes into it; (3) ruin.

¹⁴ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

¹⁵ The word “تَتَّخِذُ” from “الِاتِّخَاذُ” which is “اِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in لسان العرب; therefore, “تَتَّخِذُ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁶ Ibid.

¹⁷ The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ,” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such closeness. See لسان.

¹⁸ Qur'an's commentators say that “الْحَقُّ” = “right,” here means The Qur'an and the “الْبَاطِلُ” = “falsehood” means the Satan or whatever it represents.

¹⁹ The word “دَمَغَ” in “يَدْمَغُهُ” means struck it so strongly reaching its “دماغ” = “brain.” Thus, this great Ayah expresses one of the most elegant figurative speeches. It represents the untruth with a “brain” to scheme its artifices and wiles and the truth as smiting its “brain,” rendering it a “vanisher,” i.e. passing it out of existence.

²⁰ Waylon is an Arabic word that has three distinct meanings: (1) lengthy: woe, bane; (2) a valley in the Hell Fire with intense heat that it melts everything that comes into it; (3) ruin.

19. And for Him whatever (are) in the Heavens ^w and the Earth ^w ; and whoever (are) <i>endabo</i> (by Him/ at His presence) neither <i>yestakberoon</i> ²¹ (they ^z affirm their prideful haughtiness) a'n (regarding) His <i>eba'da'te</i> (worship/ -servility-to-Him) and nor <i>yestah'seroona</i> ²² (they ^z show fatigue/ exhaustion).	وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾
20. <i>Yousabbehona</i> ²³ (he-they say: <i>subhana Allah</i>) the night and the day, not flag ²⁴ they ^z .	يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾
21. Or <i>ittakbatho</i> ²⁵ (they ^z took and made) <i>aalehatan</i> (deities) from the Earth ^w they resurrect.	أَمْ اتَّخَذُوا إِلَهًا مِنَ الْأَرْضِ هُمْ يُنشِرُونَ ﴿٢١﴾
22. If [was] in them both <i>aalehaton</i> ^w (deities) ^w except Allah, surely (would have) both corrupted ^w ; so <i>Subhana</i> ²⁶ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah, The <i>Arshe's</i> ²⁷ (Throne of Kingship)'s Lord <i>amma</i> (regarding) what they ^z describe.	لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبِّحَنَّ اللَّهُ رَبُّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾
23. Not (to be) questioned [He] <i>amma</i> (regarding) what [He] does while they (are to be) questioned.	لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾
24. Or <i>ittakbatho</i> ²⁸ (they took and made) of lesser than-/without Him <i>aalehatan</i> (deities); let-say [you ^s]: <i>bato</i> (clamorously expressing let-bring) your ⁿ proof; this (is) <i>thekro</i> (Qur'an/ mention) of whom ^p (are) with me and <i>thekro</i> of whom ^p (were) before me; rather most (of) them know not the right, so they (are) shunners.	أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مِنْ مَعِيَ وَذِكْرٌ مِنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقُّ فَهُمْ مُعْرِضُونَ ﴿٢٤﴾
25. And not We sent, of before you ^s of a messenger except (that) [We] reveal ²⁹ to him, verily it ^x [no] an <i>elaha</i> (a deity) except Me; so let-worship you ^z [Me] ³⁰ .	وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

²¹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word..

²² The expression: “لا يستحسرون” means they *uncover no* weariness/boredom or regret for their worship. As the word “حسر” means *uncover*, or ended because of fatigue/weariness or regret. See التاج.

²³ The word “yousabbehona”= he-they say: “subhana Allah,” that is: hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of Allah.

²⁴ The word “flag” means decline in vigor.

²⁵ See footnote 15 above regarding “اتخذ”.

²⁶ The word “subhana”= “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhana”= “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

²⁷ So “العرش” in the Arabic language means: المصطجع أو السرير الذي يجلس عليه. Thus, “العرش” is “سرير الملك.” See In *Ayah 23 of an-Namik*: “...and for her a great Arsh.” (S 27; 23), clearly means the “Arsh” is the “Throne of Power and Dominion.” And according to الحديث المتفق عليه = The Hadeeth which is agreed upon, i.e. by both most authoritative Hadeeth narrators, Al-Bukhary and Muslim, The Prophet (SAWS) said: “so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by (i.e. seeing) Mosa (Moses) he taking with a Pillar of the Pillars of The Arsh. So, I profoundly know not did he regained consciousness before me or he was recompensed by the Toor (Mount) swooning.” See شرح العقيدة الطحاوية. See the attached list of References.

²⁸ See footnote 15 above اتخذ.

²⁹ See footnote 7 above regarding reveal.

³⁰ The letter “ن” in “فاعبدون” by Arabic (linguistic) Rule, is called “نون الوقاية أو العمداء، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “فاعبدون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*. See إعراب القرآن، لمحمود صافي

26. And they ^z said: <i>ittakbatha</i> ³¹ (took and made) <i>Ar-Rahman</i> a child; <i>subhana</i> ³² (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him; rather <i>ebadon</i> (worshippers/ submitters/ slaves) <i>mukramoon</i> ³³ (they who are hospitality accorded and honored).	وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾
27. Not they ^z precede Him by the say; and they by His command they ^z work.	لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾
28. Knows [He] what (is) between their hands ^{w34} and what (is) behind them; and not they ^z intercede except for whom ^p [He] pleased; and they from His <i>kbashya'te</i> (reverent-fear) ^w (are) <i>mushfegoona</i> (they who are in disquiet).	يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ أَرَادَتْهُ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾
29. And whoever says [he] of them: verily I am <i>elabon</i> (a deity) of lesser than/without Him, then <i>tha'leka</i> (afar-that-it/) ^x [We] requite him Hell ^w ; like <i>tha'leka</i> [We] requite the <i>dha'lemeena</i> (injustice-doers).	وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذَلِكْ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٩﴾
30. Have [and] ³⁵ not seen they ^z who ^r unbelieved they ^z that the Heavens ^w and the Earth ^w both were <i>rat'qan</i> (meld/ blend) and <i>fataqa</i> (rended/ cleaved) them both We; and We made of the water everything <i>hayyen</i> (living/ alive); do then not they ^z believe.	أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنْ السَّمَوَاتِ وَالْأَرْضِ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾
31. And We made in the Earth ^w anchors ³⁶ (catches/ fasteners- / stabilizers); so that not [it ^w] wobbles by them; and We made in it ^w <i>fejajan</i> ³⁷ (spacious-valleys) paths, <i>la'alla</i> (craving currently unavailable deed that, perhaps) they <i>yahtadoona</i> (they ^r find and accept the divine-guidance).	وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾
32. And We made the Heaven ^w a ceiling <i>mahfoodhan</i> ³⁸ (that which is kept-up) ³⁹ ; and they (are) <i>a'n</i> (regarding) its ^w <i>Aya'te</i> ^w (signs/ proofs) (are) shunners.	وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنِ آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾
33. And He Who created the night ^x and the day ^x and [the] sun ^w and the moon ^x each (is) in an orbit, they ^z swim.	وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾

³¹ See footnote 15 above regarding “اتَّخَذَ.”

³² The word “*subhanabo*”= “سُبْحَانَهُ” has no English equivalent. The word is made up of two parts: “*subhana*” and the pronoun “*bo*”= “Him.” Wherever the word “*subhana*,” or its associates/ inflections (such as “سُبْحَانَ” or “سُبْحَانُكَ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “*subhana*”= “سُبْحَانَ” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

³³ English does not have a word for “*karram*” and its derivative “*mukramoon*.” See Lexicon attached to this Translation.

³⁴ The phrase: “between their hands” this is Arabic tongue expression, meaning: ahead of them, or before.

³⁵ The Arabic interrogative-castigatory particle “أَوَلَمْ” (implying negation) is made up of three parts (أ), (و), (لَمْ) “أَوَلَمْ,” meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the Lexicon attached to this Translation for more elaboration.

³⁶ That is the mountains.

³⁷ The word “فِجَاجَ” (also “فِجَاجَ” with *dhamma* or *kasrah* on the “ف”) means wide open valleys, i.e. not “passes,” as “passes” suggest narrow gaps between mountains, according to the dictionary definition.

³⁸ The word “*mahfoodhan*” is an objective, masculine noun, meaning that one which is preserved.

³⁹ The word “مَحْفُوظًا” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed)” although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

34. And not We made for a human of before you ^g the immortality; do then <i>en(if)</i> you ^h died then they <i>(are)</i> the immortals.	وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِنَّ مِتَ فَهُمْ الْخَالِدُونَ ﴿٣٤﴾
35. Every a self ^w (<i>is</i>) a taster ^{w40} (<i>of</i>) the death; and [We] essay you ^b by the evil and the <i>kbayr'e</i> ⁴¹ (<i>desirable/worthiness/goodness/possession/rain</i>) an essay ^w ; and to Us you ^z <i>(are to be)</i> returned.	كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾
36. And if saw you ^g who ^r unbelieved they ^z <i>en(not)</i> <i>yattakbetho</i> ⁴² (<i>they take and make</i>) you ^g except jestingly, (<i>saying they</i>): is this who ^x <i>yadhkoro</i> ⁴³ (<i>[he] slanderously mentions</i>) your ⁿ <i>aaleha</i> (<i>deities</i>) while they by <i>thekre</i> (<i>mention of</i>) <i>Ar-Rahma'ne</i> they <i>(are)</i> unbelievers.	وَإِذَا رَأَاكَ الَّذِينَ كَفَرُوا إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ ﴿٣٦﴾
37. (<i>Had been</i>) created the mankind of a haste; [I] shall show you ^b My <i>Aya'te</i> ^w (<i>signs/proofs</i>) so let-not <i>tasta'ajelona</i> ⁴⁴ (<i>affirmably-hasten you^z</i>).	خُلِقَ الْإِنسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ ﴿٣٧﴾
38. And they ^z say: when(<i>is</i>) this [the] promise, <i>en(if)</i> you ^c were <i>ssadeqeena</i> (<i>always-truth-enforcers</i>).	وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٣٨﴾
39. If ⁴⁵ know who ^r unbelieved they ^z when neither check they ^z <i>a'n(off)</i> their faces The Fire ^w and nor <i>a'n(off)</i> their backs; and not they <i>(are to be)</i> succored.	لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونُ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٣٩﴾
40. Rather [<i>it^w</i>] ⁴⁶ <i>ta'tee</i> ^w (<i>haps/comes to</i>) ^w them surprisingly so[<i>it^w</i>]addles them, so neither can they ^z (<i>do</i>) its ^w <i>radda</i> (<i>forthwith-return/averting</i>) and nor they(<i>be</i>)reprieved.	بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤٠﴾
41. And <i>laqad</i> (<i>verily, already and affirmatively</i>) <i>istob'ze'a</i> ⁴⁷ (<i>had been affirmably-jested</i>) by messengers of before you ^g ; so <i>haqa</i> (<i>deservedly besieged</i>) by whom ^r scoffed they ^z of them what they ^z were by it ^x <i>yasta'hzeena</i> (<i>affirmably jest they^z</i>).	وَلَقَدْ اسْتَهْزَى بُرْسُلٌ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤١﴾
42. Let-say [<i>you^s</i>]: who ^a [<i>he</i>] <i>yak'la'okum</i> ⁴⁸ (<i>sentinels and forbends</i>) you ^b by the night ^x and the day ^x from <i>Ar-Rahma'ne</i> ; rather they, <i>a'n(regarding)</i> their Lord's <i>Thekre</i> (<i>Qur'an/message/mention</i>), (<i>are</i>) shunners.	قُلْ مَن يَكْلَأُكُم بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُّعْرِضُونَ ﴿٤٢﴾
43. Or(<i>are</i>) for them <i>aalehaton</i> (<i>deities</i>) preventing them of lesser than/without Us, neither can they ^z succor themselves ^w and nor (<i>are</i>) they of Us (<i>to be</i>) companied ⁴⁹ .	أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِن دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿٤٣﴾
44. Rather <i>matta'ana</i> (<i>We let relish the transitory worldly delight</i>)	بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ

⁴⁰ The word "ذائقة" = "taster^w" refers to the "self^w" a feminine gender, so its reference must be feminized.

⁴¹ The word "خير" = "kbayron," and grammatically inflected "kbayren" or "kbaran" all mean that which is *desirable, worthiness/goodness* or *possession*. Clearly charity, prayer, or any meritorious deed is surely "خير."

⁴² See footnote 3429 above regarding اتخذ.

⁴³ The word "يذكر" has several meanings, among them "mention slanderously." See التاج.

⁴⁴ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

⁴⁵ The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when." See مغني اللبيب، ابن هشام.

⁴⁶ The pronoun "it^w" here refers to: *The Hour* (of the Day of Judgment), or *The Fire*, or the *fact of punishment*.

⁴⁷ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

⁴⁸ That is "guards and protects" you from Allah's punishment of any kind?

⁴⁹ Clearly if one is of *Allah's company*, then *that one* is in the *ultimate* protection and care.

those and their fathers until prolonged over them the age; do then not see they^z (*that*) surely We *na'atee*^x ([We] approach/come)^x the Earth ^w [We] diminish it^w from its^w extremities; are then they the overcomeers.

طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ
أَنَا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ
أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٥﴾

45. Let-say [you^s]: verily only [I] warn you^c by the revelation; and not hear the *sommo*⁵⁰ (*deaf people*) the invocation/prayer if when^o (*are to be*) warned they^z.

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا
يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا
يُنذَرُونَ ﴿٤٦﴾

46. And *la'en* (*if indeed*) touched-she^y/betided-she^y them a whiff-she^y of your^t Lord's torment verily assuredly⁵¹ say they^z: *waylana* (*O, for us: a lengthy stay in Hell/ruin/woe*); verily we were *dha'lemeena*⁵² (*injustice-doers*).

وَلَيْنَ مَسْتَهْمٍ نَفْحَةٌ مِّنْ عَذَابِ
رَّبِّكَ لَيَقُولُنَّ يَوَلَّيْنَا إِنْأَ كُنَّا
ظَالِمِينَ ﴿٤٧﴾

47. And [We] put the balances the *qessta* (*rendering absolute justice, post removal of injustice*) for The *Qeyamatey's*^w (*Judgment's*) Day^x; so not (*to be*) wronged⁵³ a self^w a thing, and *en* (*even if*) [was] a *methgala* (*weigh/burden-/equipoise*) of a mustard seed^w *atayna* (*We came*) [by] it^w; and sufficed by Us reckoners.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ
الْقِيَمَةِ فَلَا تَظْلِمُ نَفْسٌ شَيْئًا وَإِنْ
كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ
أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿٤٨﴾

48. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) and *Haroona* (*Aaron*) the Criterion^x and a light and a *thekran*^x (*message/reminder*)^x for the *muttaqeena* (*reverential guarders against Allah's displeasure*).

وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ
وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٩﴾

49. Who^r *yakhsha* (*reverently-fear*) they^z their Lord by the invisible and they of The Hour^w (*are*) *mushfegoona* (*they^z who are in disquiet*).

الَّذِينَ تَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ
مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿٥٠﴾

50. And this (*is*) a blessed *thekron*^x (*Qur'an*^x) We descended it^x; are then you^f for it^x negaters/gainsayers.

وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ
مُنْكَرُونَ ﴿٥١﴾

51. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Ibraheema* (*Abraham*) his *rushda*⁵⁴ (*maturity discernment and adherence to the right*) from before and We were by him Knowers.

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن
قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٥٢﴾

52. *Edb* (*when/since*) [*he*] said for his father and his people: what (*are*) these statues^x which^u you^f (*are*) for it^w anchorites.

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ
الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٣﴾

53. Said they^z: we found our fathers for it^w worshippers.

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٤﴾

54. Said [*he*]: *laqad* (*verily, already and affirmatively*) you^c were, you^f and yourⁿ fathers in a misguidance^x manifest^x.

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي
ضَلَالٍ مُّبِينٍ ﴿٥٥﴾

55. Said they^z: have you^h come (*to*) us by the right^x or (*are*) you^s of the players.

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ
الْطَّالِبِينَ ﴿٥٦﴾

⁵⁰ The word "صَمٌّ" is a plural noun while its closest English corresponding equivalent is an adjective and so no plural for it except to associate it with a plural noun, people. Hence, my translation above.

⁵¹ The "ل" in "لَيَقُولُنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"

⁵² The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

⁵³ See the Lexicon attached to this Translation for "اَظْلَمَ" = "wronger."

⁵⁴ See the Lexicon attached to this Translation for this rather important word.

56. Said [he]: rather your ⁿ Lord (is) the Heavens' ^w and the Earth's ^w Lord Who <i>fattara</i> ([He] innately-perfectly-originated) them ^y ; and I over <i>tha'lekum</i> (collective-afar-that) ^x (is) of the witnesses/testifiers.	قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُمْ وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ ﴿٥٦﴾
57. And <i>ta-Allahy</i> ⁵⁵ (by Allah) [I] (shall) surely contrive (against) your ⁿ idols after you ^z redirect/diverge retreaters.	وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَن تُولَٰوْا مُدْبِرِينَ ﴿٥٧﴾
58. So [he] made them fragments/scraps except a chief for them <i>la'alla</i> (craving currently unavailable deed that/perhaps) they to him return.	فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾
59. Said they ^z : who ^a did this by our <i>aaleha</i> (deities); verily he(is) surely of the <i>dha'lemeena</i> ⁵⁶ (injustice-doers).	قَالُوا مَن فَعَلَ هَٰذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾
60. Said they ^z : we heard (of) a lad ⁵⁷ <i>yadhbokoro</i> ⁵⁸ ([he] slanderously mentioning) them; being said for him: <i>Ebraheemo</i> (Abraham).	قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾
61. Said they ^z : then <i>eeto</i> ^x (let-you ^z bring/come) ^x by him over the mankind's eyes ^w ; <i>la'alla</i> (craving currently unavailable deed that/perhaps) they witness/testify they ^z .	قَالُوا فَاتُوا بِهِ عَلَىٰ عَيْنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾
62. Said the ^z : have you ^s , you ^h did this by our <i>aaleha</i> (deities); O, <i>Ebraheemo</i> (Abraham).	قَالُوا أَأَتَتْكَ آلِهَتٌ هَٰذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾
63. Said [he]: rather did it ^x their chief, this; so let-ask them you ^z <i>en(if) en(if)</i> they ^z were pronouncing.	قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿٦٣﴾
64. So they ^z returned to their selves ^w ; then said they ^z : verily you ^b you ^f (are) the <i>dha'lemonoona</i> ⁵⁹ (injustice-doers).	فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنتُمُ الظَّالِمُونَ ﴿٦٤﴾
65. Afterwards they ^z (had been) inverted over their heads: <i>laqad</i> (verily, already and affirmatively) knew you ^h (that) not these pronounce.	ثُمَّ نَكَّسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتُمَا هَٰؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾
66. Said [he]: do then worship you ^z of lesser than-/without Allah what neither benefits you ^b a thing and nor harms you ^b .	قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾
67. Fie for you ^b and for what you ^z worship of lesser than-/without Allah; do then you ^z not cerebrate.	أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾
68. Said they ^z : <i>ha'rrego</i> (let-you ^z iteratively ⁶⁰ burn) him and let-succor you ^z your ⁿ <i>aaleha</i> (deities) <i>en(if)</i> you ^c were doers.	قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾
69. Said We: O, fire ^w let-be ^w [you ^y] coolness and peace on <i>Ebraheema</i> (Abraham).	قُلْنَا يَبْنَازُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾
70. And they ^z wanted by him a scheme then We made them the most losers.	وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾

⁵⁵ The word "*ta-Allahy*" is made up of two distinct components: the "*ta*" = "ت" and "*Allahy*." The "*ta*" is "القسم" = a "jurative particle," in English it's equivalent to "by" in the sense of: "in the name of;" and "*Allahy*" is "Allah" grammatically inflected because of the prepositional genitive particle "*ta*."

⁵⁶ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

⁵⁷ The word "فتى" has three distinct meanings: (1) lad/chap/fellow, i.e. a man of any age, (2) a young man taken as a servant or a supporter, (3) man of: manliness, helpfulness, pridefulness.

⁵⁸ The word "يذكر" has several meanings, among them "mention slanderously."

⁵⁹ The "ظالون" = "the injustice-doers," as "الظلم" = "injustice." See footnote 148 below.

⁶⁰ The word "حرقوه" is not like "أحرقوه." So, "حرقوه" means repetitively burn him.

71. And <i>najjayna</i> (<i>We repetitively delivered</i>) him and <i>Loottan</i> (<i>Lot</i>) to the land ^w which ^u We blessed [in] it ^w for the worlds.	وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾
72. And We granted for him <i>Is-haqa</i> (<i>Isaac</i>) and <i>Ya'aqooba</i> (<i>Jacob</i>) a bonus ^{w61} ; and each We made <i>ssaleheen</i> (<i>righteous-people</i>).	وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۚ وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٢﴾
73. And We made them principals, they ^z divinely-guide by Our command; and We [revealed] ⁶² to them doing the <i>khayra'te</i> (<i>desirable-traits of worthiness and goodness</i>), and <i>eqama</i> (<i>sustaining/ upping the prescribed obligations of</i>) the Prayer ^w and <i>eeta</i> (<i>according/ fulfilling the obligations of</i>) the <i>Zakata</i> ^{w63} (<i>prescribed percentage of personal possessions</i>) ^w ; and they ^z were for Us worshippers.	وَجَعَلْنَاهُمْ أُمَمًا يَهْدُونَ ۚ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عِبِيدِينَ ﴿٧٣﴾
74. And <i>Loottan</i> (<i>Lot</i>) <i>aa'taynabo</i> (<i>We accorded him</i>) a rule and knowledge; and <i>najjaynabo</i> (<i>We repetitively delivered him</i>) from the village ^w which ^u was ^w doing ^w the <i>khaba'eth</i> ⁶⁴ (<i>wicked/ill-natured</i>); verily they were people (<i>of</i>) ill, <i>fa'seeqeen</i> ⁶⁵ (<i>rebels vis-à-vis Allah's command</i>).	وَلُوطًا ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَ ۖ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ ﴿٧٤﴾
75. And We admitted him in Our mercy ^w ; verily he (<i>is</i>) of the <i>ssa'leheena</i> (<i>righteous-people</i>).	وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا ۚ إِنَّهُ مِنَ الصَّالِحِينَ ﴿٧٥﴾
76. And <i>Nohan</i> (<i>Noah</i>) <i>edb</i> (<i>when/while</i>) [<i>he</i>] called of before, then <i>estajabna</i> ⁶⁶ (<i>We favorably-answered</i>) for him; so <i>najjaynabo</i> (<i>We repetitively delivered him</i>) and his family ^w from the distress, the great.	وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ ۖ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾
77. And We succored him from the people who ^r they ^z denied by Our <i>Aya'te</i> ^w (<i>miracles/ signs/ proofs</i>); verily they were people (<i>of</i>) ill; so We drowned them wholes.	وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٧﴾
78. And <i>Dawooda</i> (<i>David</i>) and <i>Sulaymana</i> (<i>Solomon</i>) <i>edb</i> (<i>when/ since</i>) both rule in the <i>bartha</i> ^x (<i>cultivation/ crops</i>) ^x <i>edb</i> by night the people's sheep <i>nafashat</i> (<i>scattered-grazing</i>) in it ^x ; We were for their rule witnesses.	وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٧٨﴾
79. Then savvied it ^w We <i>Sulaymana</i> (<i>Solomon</i>); and each, <i>aa'tayna</i> (<i>We accorded</i>) a rule and a knowledge; and We subjugated with <i>Dawooda</i> (<i>David</i>) the mountains <i>yousabbegna</i> ⁶⁷ (<i>she-they say: subhana Allah</i>) and the birds; and We were doers.	فَفَهَّمْنَاهَا سُلَيْمَانَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا وَسَخَرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٧٩﴾
80. And We taught him <i>ssan'ata</i> ^w (<i>careful-craft</i>) ^w (<i>for</i>) <i>laboosen</i> (<i>mail-clothing</i>) for you ^b to fortify you ^b from your ⁿ <i>ba'a'se</i> (<i>warfare/ torment/ might</i>); so are you ^f thankers.	وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِيُخَفِّيَكُمْ مِنْ بَأْسِكُمْ ۚ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾

⁶¹ The word “نافلة” = *bonus*, in *Arabic* has a *feminine construct* and *many* meanings, but here it means “grandson.”

⁶² See footnote 7 above regarding *revealed* = “أوحى.”

⁶³ See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*.

⁶⁴ The *wicked and ill-natured*.

⁶⁵ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.

⁶⁶ The word “استجاب,” is *answered* plus *made available* what was *requested*, i.e. “favorably-answered.”

⁶⁷ The word “yousabbegna” means *she: it/ they say: “subhana Allah,”* that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.* Mountains and birds are “*broken plural*” in *Arabic*, so their reference is *feminized*, hence “يسبحن” = *she-they/it say.....*

81. And for <i>Sulaymana</i> (<i>Solomon</i>) the wind ^w tempesting-she, ^y [<i>it</i> ^w] moves by his command ^x to the land ^w which ^u We blessed in it ^w and We were by every-thing Knowers.	وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨١﴾
82. And of the Satans who ^x they ^z dive for him and they ^z work a work lesser than <i>tha'leka</i> (<i>afar-that-it/</i>) ^x ; and We were for them keepers-up ⁶⁸ .	وَمِنَ الشَّيَاطِينِ مَن يَغْوُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمُ حَافِظِينَ ﴿٨٢﴾
83. And <i>Ayyouba</i> (<i>Job</i>) <i>edh</i> (<i>when</i>) [<i>he</i>] called his Lord surely I, touched/betided me the <i>dhurro</i> (<i>persisting distress</i>), and You ^s (<i>are</i>) <i>arhamo</i> (<i>most merciful</i>) (<i>of</i>) the <i>ra'hemeena</i> (<i>iterative mercy-Giver</i>).	وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٣﴾
84. So <i>estajabna</i> ⁶⁹ (<i>We favorably-answered</i>) for him; so We doffed what (<i>was/is</i>) by him of <i>dhurro</i> (<i>persistent distress</i>); and <i>aa'taynabo</i> (<i>We accorded him</i>) his family ^w and like them with them, a mercy ^w from <i>enda</i> (<i>by munificence of/by Rule of</i>) Us and a reminiscence/-remembrance ^{w70} for the worshippers.	فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَعَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَى لِلْعَابِدِينَ ﴿٨٤﴾
85. And <i>Ismaela</i> (<i>Ishmael</i>) and <i>Idreesa</i> (<i>Idris</i>) and <i>Thulkefla</i> (<i>Isaiah</i>) each, of the <i>ssa'bereena</i> (<i>people of patience</i>).	وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ ﴿٨٥﴾
86. And We admitted them in Our mercy ^w ; verily they (<i>are</i>) of the <i>ssa'leheena</i> (<i>righteous-people</i>).	وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ ﴿٨٦﴾
87. And <i>Thannoo'ne</i> (<i>man of the fish/Jonah</i>) <i>edh</i> (<i>when</i>) [<i>he</i>] went mutually angrily; so [<i>he</i>] presumed that never <i>nag'dera</i> (<i>[We] constrain/constrict</i>) on him; so [<i>he</i>] called in the darknesses ^w that: no an <i>elaha</i> (<i>a deity</i>) except You ^s ; <i>Subhana</i> ⁷¹ (<i>hallowedly and marvelously we deem You^s transcending all defects and we solemnly stand in awe and utmost consecration of</i>) You ^s ; verily I was of the <i>dba'le-meena</i> ⁷² (<i>injustice-doers</i>).	وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾
88. So <i>estajabna</i> ⁷³ (<i>We favorably-answered</i>) for him and <i>najjaynabo</i> (<i>We recurrently delivered him</i>) from the affliction, and like <i>tha'leka</i> (<i>afar-that-it/</i>) ^x [<i>We</i>] deliver the believers.	فَاسْتَجَبْنَا لَهُ وَخَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ تُنْجِي الْمُؤْمِنِينَ ﴿٨٨﴾
89. And <i>Zakariyya</i> (<i>Zachariah</i>) <i>edh</i> (<i>when/while</i>) [<i>he</i>] called his Lord: O, my Lord let-not leave me [<i>You^s</i>] a solitary and You ^s (<i>are</i>) <i>khayro</i> (<i>choicer/superior/worthier</i>) (<i>of</i>) the inheritors.	وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾

⁶⁸ The word “حافظين” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁶⁹ The word “استجاب” is answered plus made available what was requested, i.e. “favorably-answered.”

⁷⁰ The word “ذكرى” is “reminiscence/remembrance” based on this great *Ayah*, “And if the Satan (*causes*) you^s to assuredly forget then sit not, after [the] reminiscence/remembrance” (S6: 68).

⁷¹ The word “*subhanaka*” = “سبحانك” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render “*subhanaka*” = “سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

⁷² The “ظالين” = “the injustice-doer,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

⁷³ The word “استجاب,” see footnote 69 above.

90. So *estajabna*⁷⁴ (*We favorably-answered*) for him and We granted for him *Yabya* (*John*) and We reformed for him his spouse; verily they were mutually vying⁷⁵ (*to gain*) the *khayra'te* (*desirable-traits of worthiness and goodness*) and they^z invoke Us wishfully and apprehensively/dreadfully; and were they^z for Us *khashe'een*⁷⁶ (*they who: totally subdued their body, sight, sound and solemnly bow in the Prayer*).

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ
وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا
يُسرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا
رَغْبًا وَرَهْبًا وَكَانُوا لَنَا
خَاشِعِينَ ﴿٩٠﴾

91. And which^u safeguarded-she^{y77} her *farja*^{x78} (*anterior anatomy/sleeve*)^x then We blew in her/it^w of Our *Ruo'he* (*Mercy/Revelation/Arch Angle Gabriel/Soul*) and We made her and her son an *Aya'tan*^w (*miracle/sign/proof*)^w for the worlds.

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا
مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً
لِّلْعَالَمِينَ ﴿٩١﴾

92. Verily this^{w79} (*is*) yourⁿ *Ummato*^w (*religion/community*)^w (*is*) an *Ummatan*^w one^w and I am yourⁿ Lord, so let-you^z worship [Me]⁸⁰.

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا
رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾

93. And *taqa'tta'ao* (*iteratively cut/fragmented they* ^z) their matter among them; each to Us (*are*) returnees.

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلٌّ إِلَيْنَا
رَاجِعُونَ ﴿٩٣﴾

94. So whoever [*he*] works of the righteous-works^w while he (*is*) a believer then no *kufrana* (*denial*) for his endeavor⁸¹; and verily We (*are*) for him writers.

فَمَنْ يَعْمَلْ مِثْرَ آلِ الصَّالِحِينَ وَهُوَ
مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا
لَهُ كَاتِبُونَ ﴿٩٤﴾

95. And (*is*) a ban on a village^w *ahlakna* (*We perished*) it^w; verily they (*are*) not returning⁸².

وَحَرَّمَ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا
يَرْجِعُونَ ﴿٩٥﴾

96. Until if (*had been*) opened-she^y *Yajoojo* (*Gog*) and *Ma'ajoojo* (*magog*), and they (*are*) from every elevation they^z flit.

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ
وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾

⁷⁴ Ibid.

⁷⁵ It must be pointed out that the *vying* is not (a) *to* or (b) *for*, as both (a) and (b) would imply they are *outside* the good things; while in fact they are *already within them*, only they have to *vie* to achieve *higher-ranking*.

⁷⁶ The word “خَاشِعِينَ” = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word “خُشُوع” in “خَاشِعِينَ” = *khashe'een* involves more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior. However, “خُشُوع” denotes *submission* or *subduing of sight and sound* as well. So “خَاشِعِينَ” are those who had totally *subdued their body, sight and sound*. Also sometime “الْخَاشِعِينَ” = they who bow in the Prayer. See البصائر واللسان.

⁷⁷ That is absolutely shielded and protected.

⁷⁸ The word “*farj*” = “فَرْج” has several meanings: (1) any *slit* which separate two parts; (2) any *opening* in a mountain or the cloud; (3) a *gap* into a protective wall; (4) the *external genital of the female*, and some time the word “*farj*” could be said to indicate the *anterior* or the *posterior* aspects of the genitals; (5) every “*opening*” between two parts could be referred to as “*farj*.” In this case, and Allah knows best, she (peace be upon her) secured and protected what applies in (4) as most commonly understandable, i.e. maintain her chastity. However, there are many Qur'an commentators who maintain that the “*farj*” here refers to the “*sleeve*” in her garment which she secured from Gabriel (peace be upon him) as she did *not* know who he was. So the “blowing was in this “sleeve.”

⁷⁹ This reference “*this w*” = “هَذِهِ” which refers to the *Ummah*, which a feminine noun in Arabic.

⁸⁰ The letter “ن” in “فَاعْبُدُون” is called “ثَوْنُ الْوَقَايَةِ أَوْ الْعِمَادِ، حَيْثُ لَا يَسْتَعْنِي عَنْهَا” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “فَاعْبُدُون” by Arabic (linguistic) Rule, is omitted for “التخفيف” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*. See إعراب القرآن، لمحمود صافي.

⁸¹ The word “سَعَى” has several meanings, depending on the context: (1) “بِمَعْنَى عَدَا دُونَ الشَّدِّ” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بِمَعْنَى مَشَى أَوْ مَضَى” i.e. treaded = walk on, over, or along; (3) “عَمَلٌ” = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in this context; (4) “بِمَعْنَى قَصْدٌ” intentionally treaded. When “سَعَى” in the sense of “striding” it is made transitive by “إِلَى” and when it is in the sense of “work” then it is made transitive by “الْأَمَ.” See اللسان، and الصائر.

⁸² That is to say once a people were destroyed by Allah because they disobeyed His messenger, there is no way for them to come back to this world to start anew and repent.

97. And eqtaraba ⁸³ (festinately-approached) the promise, the right; so edha (suddenly/whereas) starers-she ^y (are) their abssa'ro (insights/discernments) ^x (of) whom ^r unbelieved they ^z ; ya'waylana (O, for us: a lengthy stay in Hell/ruin/woe); qad (already and affirmatively) we were in heedlessness ^w of this; rather we were dha'lemeena ⁸⁴ (injustice-doers).	وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَخِصَةً أَبْصَرَ الَّذِينَ كَفَرُوا يَوِيلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿٩٧﴾
98. Verily you ^b and ma ⁸⁵ (whatever) worship you ^z of lesser than/without Allah (are) Hell's ^w tinder ⁸⁶ ; you ^f (are) to it ^w wa'redona (comers-in/arrivers you ^r).	إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَرْدُونَ ﴿٩٨﴾
99. If [were] those aaleba (deities) not warado (they ^z came-in/arrived-to) it ^w ; and each (is) in it ^w immortals they ^z .	لَوْ كَانَتْ هَتُولَاءِ ءَالِهَةً مَا وَرَدُّوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾
100. For them in it ^w zafeeron ⁸⁷ (audible distressing fullness of the chest) and they (are) in it ^w not hear they ^z .	لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾
101. Verily who ^r preceded ^w for them from Us the Husna ^w (Paradise ^w) those (are) a'n (off) it ^w mob'adoona ⁸⁸ (ones far removed).	إِنَّ الَّذِينَ سَبَقَتْ لَهُم مِّنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنَّا مُبْعَدُونَ ﴿١٠١﴾
102. Not hear they ^z its ^w undertone and they (are) in what themselves ^w desired (are) immortals.	لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾
103. Not saddens them [the] panic the biggest; tatalaqq (iteratively receive/face) them the angels: this (is) your ⁿ day which ^x you ^c (were being) promised.	لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّيْنَهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠٣﴾
104. Day [We] fold the sky ^w as folding the sejjelle (record-scroll) for the books; just-as We began first creation ^x We repeat it ^x ; a promise on Us, verily We were doers.	يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكِتَابِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نَّعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٤﴾
105. And laqad (verily, already and affirmatively) We wrote in the Zaboor'e (Book of David/ book of wisdoms/proverbs) from after the Thekre (The Preserved Tablet/ Qur'an) that the Earth ^w inherit it ^w My eba'de (worshippers/submitters-/slaves), the ssa'leboona (righteous-people).	وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾
106. Verily in this ^x surely (is) announcement/sufficiency ⁸⁹ for a worshipping people.	إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ ﴿١٠٦﴾
107. And not We sent you ^g except a mercy ^w for the worlds.	وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

⁸³ The word "إقترب" is more particular than "قرب" as "المبالغة في القرب" = "إقترب" i.e. indicative of a superlative of the approach. See التاج. So for such a superlative of the approach/nighing. So, "festinately" is used to qualify the approach in order to intensify it.

⁸⁴ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

⁸⁵ This "ma," approximated here by "whatever." Such a "ma" is for a non-distinctive-noun, used for non-intelligent entities. So Jesus or his chaste mother, considered "deities" by some are clearly not meant, as both are intelligent. See السان.

⁸⁶ The word "حصب" carries two distinct meanings: (1) small stones; and (2) the material intended and readied for fire-fuel, as in this Ayah. It could be of any thing, including stones and humans. When kindled and starts burning then it is called "وقود" the fueling material.

⁸⁷ The word "زفير" has several meanings: (1) the hard and difficult breathing; (2) audible distressing fullness of the chest; (3) inhalation with slow and prolonged exhalation, as if sighing due to pain; (4) audible sound of the donkey's braying beginning; (4) inhalation and exhalation.

⁸⁸ The word "mob'adoon" = "مبعدون" is an objective plural noun, rather rare to find in English.

⁸⁹ The word "بلاغ" also means "كفاية" = sufficiency. See الراغب و الهادي

108. Let-say [*you*^s]: verily only, (*what is being*) revealed⁹⁰ to me: verily only yourⁿ *elaho* (*deity*) (*is*) one *elahon* (*deity*); so are you^f Muslims (*peaceful submitters*).

قُلْ إِنَّمَا يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ
إِلَهُ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٠٨﴾

109. So *en* (*if*) diverted they^z then let-say [*you*^s]: I proclaimed⁹¹ (*to*) you^b on *sawa* (*mutual equality of under-standing*) and *en* (*not*) *adrey*⁹² ([*I*] *profoundly-understand*) is (*it*^x) near or far what you^z (*are being*) promised.

فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنْتُكُمْ عَلَىٰ
سَوَاءٍ وَإِنْ أَدْرَىٰ أَقْرَبُ أَمْ
بَعِيدُ مَا تُوعِدُونَ ﴿١٠٩﴾

110. Verily He knows the loudening of the say and knows [*He*] what conceal you^z.

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ
وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾

111. And *en* (*not*) *adrey* ([*I*] *profoundly understand*), *la'alla*⁹³ (*craving currently unavailable deed that, perhaps*) it^x (*is*) a trial^w for you^b and a *mata'on*⁹⁴ (*resource for transitory worldly delight*) to a while.

وَإِنْ أَدْرَىٰ لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتْنٌ
إِلَىٰ حِينٍ ﴿١١١﴾

112. Said [*he*]: O, my Lord let-rule [*You*^s] by the right and our Lord *Ar-Rahma'no*, the *Musta'aan* (*He Who is sought for help*), over what you^z describe, (*i.e. you*^z *claim*).

قُلْ رَبِّ أَحْكَمْ بِالْحَقِّ وَرَبُّنَا
الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا
تَصِفُونَ ﴿١١٢﴾

⁹⁰ See footnote 7 above regarding *revealed* = “أوحى”.

⁹¹ The word “أذن” could carry a double meaning: simply *announcing* or solemnly *declaring an abrogation of any peace arrangement between one party and another*.

⁹² The word “تدري” is from “دراية” which is *far more reaching* than the simple “knowledge,” as “دراية” extends to having *deep understanding* of the subject matter.

⁹³ Ibid. Also the “هـ” in “لعله” refers to the “إمهال” = the reprieve. See القرطبي.

⁹⁴ The word “متاع” = “mata'aon” is rooted in the word “متع” = “matta'a” with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this Translation for more elaboration. +